

Message

From: Shea, Valois [/O=EXCHANGELABS/OU=EXCHANGE ADMINISTRATIVE GROUP (FYDIBOHF23SPDLT)/CN=RECIPIENTS/CN=A4217A71307D4429B7BDC7C80EB40C7D-SHEA, VALOIS]
Sent: 7/14/2017 2:57:36 AM
To: **Ex. 6 Personal Privacy (PP)**
Subject: RE: Black Hills Public Comment

Thank you for emailing me your comments on the draft UIC Dewey-Burdock permitting actions. I have added your email to the list of public comments received. I have also added you to my contact list to keep you informed on future EPA activities related to these proposed actions.

Thank you!

Valois

Valois Shea
U.S. EPA Region 8
MailCode: 8WP-SUI
1595 Wynkoop Street
Denver, CO 80202-1129
Phone: (303) 312-6276
Fax: (303) 312-6741
Email: shea.valois@epa.gov

From: **Ex. 6 Personal Privacy (PP)**
Sent: Monday, June 19, 2017 10:51 PM
To: Shea, Valois <Shea.Valois@epa.gov>
Subject: Black Hills Public Comment

Here is my public Comment for the Black Hills Uranium and waste water disposal.

Ex. 6 Personal Privacy (PP)

June 19, 2017

South Dakota Environmental Protection Agency

RE: Uranium Mining and Waste Disposal in Black Hills

Dear SD EPA:

My name is **Ex. 6 Personal Privacy (PP)** I am an enrolled member of Mandan, Hidatsa, and Arikara Nation and President of Fort Berthold Protectors of Water and Earth Rights. We oppose the uranium mining and waste disposal in Black Hills underground water tables. This opposition are the result of a Hong Kong-headquartered company named Azarga Uranium Corp. requesting EPA permits for the expressed purpose of uranium mining, milling, and wastewater disposal in the Inyan Kara and Minnelusa water tables underlying the Dewey Burdock Project site some 12 miles north of Edgemont in 1868 Ft. Laramie Treaty territory. This will jeopardize irreplaceable historical, cultural and natural heritage but most of all the sacred water, Water is Life!

The Indigenous peoples (also known as Native Americans or Indians) creation stories come from Mother Earth. The instructions, to protect Mother Earth were given to us since the beginning of time.

I live with oil and gas and witnessed the environmental and health impacts. We're in the next wave of assimilation, our land has been mortgaged out to those who don't know its value or how important it is to our people. We have left our future, our children's futures, and the question of a healthy environment in your hands and what do we have left? We have continuously been forced to assimilate to live how their society thinks is the only way. Everything has been taken repeatedly, every promise broken. And we have to accept it. Our lands have been taken, mined, and extracted of resources that will never be available again because of white man's GREED. It's destroying us.

White people in the capital, who don't live anywhere near the devastation that we have to deal with on a daily basis, are making decisions that don't affect them. Yet they profit from selling out the people they claim to represent. We were forced to relocate here, and it is the only lands that we have left that ties us to our ancestors. The intruders can leave whenever they want, we don't have that option. We will have to deal with the aftermath of the irreparable environmental destruction. These white people are only here to profit off our oil, which is another flood of the same invaders who came to our lands centuries ago.

These people have no ties to this community, their roots aren't here. They came from Europe and settled here. They have no respect for our Mother Earth. They don't know any better because their history proves their trail of destruction. They blinded our people with lies and greed. They told us how safe it is to extract oil and to build their pipelines. We do not know if our water is safe to drink, if the air is safe to breathe, if our land is healthy to sustain life. We are surrounded by flares while our people die in the winter. We live next to the encroachers on our lands. We see pipelines running through the lands as if they are veins of our Mother Earth. The poison isn't going to end.

"A review of the ethnographic literature demonstrates that the Black Hills was a sacred area for several Tribes, and that it has been encoded as an important landmark in tribal narratives." According to the National Park Service, many tribes have potential cultural affiliation with Black Hills.

Traditional ceremonial activities which demonstrate the sacred nature of Black Hills to tribes include: **Personal Rituals:** Prayer offerings (bundles and cloths), sweatlodge ceremonies, vision quests, funerals. **Group Rituals:** Sun Dance. **Sacred Narratives:** Origin legends, legends of culture heroes, and legends of the origins of ceremonies and sacred objects.

Today we are seeking to: (1) continue our religious practice as we have traditionally (2) maintain the land that has ancestral significance and provides deep ties to our culture that has been severely affected by colonization and American expansion, (3) preserve the land in its natural state and maintaining its deep, religious connections, and finally, (4) protect and preserve the soil – it is the foundation of healthy land and water.

Please don't make the mistake of focusing only on the land itself. Give equal thought to who will use the land, live on it, learn about it, or help to protect it for the future generations. Land that does not involve people on an ongoing basis becomes "out of sight and out of mind" – and subject to abuse.

Thank you for your time!

Ex. 6 Personal Privacy (PP)

President, Fort Berthold Protectors of Water and Earth Rights

The nation that destroys its soil, destroys itself. – Franklin Delano Roosevelt